

'hostile minds, **who** **hayē** long stood
(in enmity)
against us.

IV. (XXXIV.)

The *Rishi* is the same ; the Hymn is,
addressed to the ASWIKS *
the metre is *Jagati*, except in the ninth
and twelfth stanzas,
in which it is *Trishtulji*.

Targa IT. 1. Wise Aswi[^]s, be present with us
thrice to-
day/ Yast is your vehicle, as well as your
munifi-
cence : your union is like that of the
shining (day)
and dewy (night). (Suffer yourselves) to
be detained
by the learned (priests).

2. Three are the solid (wheels) of your
abund-
ance-bearing chariot, as all (the gods)
have known
(it to be), when attendant on VENA, the
beloved of
SOMA. :^b three are the columns placed
(above it) for
support ;^c and, in it, thrice do you journey
by night,
and thrice by day.

^a "We have a variety of changes rung, in this
hymn, upon the
number * three.* In this place, allusion, it is said, is
made either
to the three diurnal sacrifices, — at dawn, mid-day,
and sunset,— -or
to the faculty of all divinities, of "being
tripathagdh, or going
equally through the heavens, the firmament, and
tjie earth.

* The *Aswins* are said to have filled their *rafha*,
or car, -with
all sorts of good things, when they went to the

marriage of *Vend*
with *Sowia*, — a legend not found in the *Pur anas*.

^c So the Scholiast explains *slamlhd&ak sJcabhitdsa*
drabhe, posts
standing up from the body of the car, which the
riders may lay
* hold of, if, by its rapid or uneven motion, they
should be afraid of
falling out.